

COMMUNITY SERVICE NEWS

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**Report of Community Conference, Yellow Springs, Ohio
July, 1944**

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75c for each of five or more subscriptions sent to the same address. 25c per copy.*

COMMUNITY SERVICE ACTIVITIES

The annual meeting of Community Service, Inc., was held on July 15 at its office in Yellow Springs, Ohio. Trustees and officers were reelected, activities of the past year reviewed, and future plans discussed. A semiannual meeting in December or January was tentatively scheduled, to be announced in the next *News*.

CALENDAR OF MEETINGS

- July 31—August 3, Crystal Springs, Michigan. Four-day lecture series on community topics at the Annual Crystal Springs Assembly.
- September 25, Canton, Ohio. Meeting with "Town and Country" Y.M.C.A. leaders.
- October 12, Ann Arbor, Michigan. Discussion of community with Alumnae Association of University of Michigan.
- October 13-14, Hiram College, Ohio. Conference on possibilities of the small community, with farm leaders, ministers, teachers, etc.
- October 16-20, Barrie, Ontario, Canada. Conference of Community Life Training Institute of Simcoe County.
- November 1-7, Wellston, Michigan. Conference on small community occupations and industries.
- November 22-28, Bedford, Virginia. Conference on community education and the people's college.
- December 13-19, Lyons, New Jersey. Institute on post-war citizenship.

DIGEST of the North Central Institute of International Relations and the Conference on the Post-War American Community. Antioch College, Yellow Springs, Ohio, July 5-15, 1944..... 50c

Contains summaries of major addresses, including those by Eleanor Roosevelt, Pearl Buck, Norman Thomas, Viva Boothe, Hans Simons, Haridas Muzumdar, William Henry Chamberlin, Murray Lincoln, and others, together with proceedings, round table discussions, and lectures in the Community Conference. (Special rate of 35c to Community Service, Inc., members.)

The section of the *Digest* containing proceedings of the Community Conference is sold for 35c (25c to Community Service members).

Community Service also has available copies of "The Small Community as the Birthplace of Enduring Peace," address by Arthur E. Morgan at the Institute of International Relations, 15c.

Address orders to Community Service, Inc., Yellow Springs, Ohio.

Elements of Community Life

II. Social Biology: The Peckham Experiment*

This is a most interesting piece of social research. It pictures mental and physical ill health of urban individuals and families who lack community associations, with descriptions of remarkable changes resulting from development of normal community life under guidance.

In 1926 a private organization set up in a London residential district a center for social life in the community, later enlarged to provide facilities for 2000 families, and there made a study of the conditions necessary for normal living. The book is a description of that experiment.

While provision was made for periodical physical examinations of member families, the conclusion was reached that "while operating efficiently as a sieve for the detection of disease and disorder, *periodic health overhaul is ineffective as a health measure in the absence of 'instruments of health' providing conditions in and through which the biological potentiality of the family can find expression.* This finding was unforeseen." (In all cases italics are as in the text.)

Of those examined, 32 per cent were aware of having disease, 59 per cent had physical disorder but were not definitely aware of it, while 9 per cent were without disease, disorder, or disability. The report states, "It must be recalled that for this experiment we chose what we thought likely to prove the least disintegrated society to be found in the London area. Its disintegration is not due to poverty, unemployment, abnormal sickness, the congregation of one class or of one age level. It was, so far as we could judge when choosing a specimen of the populace to work with, the most healthy and vigorous."

"It is not wages that are lacking; nor leaders; nor capacity; certainly not good will; but quite simple—and one would suppose ordinary—personal, family and social opportunities for knowledge and for action that should be the birthright of all."

It is not the queen bee alone or the worker bee alone that constitutes an organism, for neither of them alone could complete the life cycle. The bee organism is the entire hive with its varied forms. "The individual may be but an organ of a more complex organism." Following this line of thought the authors conclude that the basic human organism is the family. "It is not then to the individual but to the *family* as we have defined it that we must turn our attention in order to study functions." A doctor cannot properly examine a patient without

* *The Peckham Experiment: A Study of the Living Structure of Society*, by Innes H. Pearse and Lucy H. Crocker (London: George Allen and Unwin, Ltd., 40 Museum St., 1943, 12/6. 333 pages). Community Service, Inc., is ordering a number of copies from England and will endeavor to supply them on request.

considering him as a part of his family, his job, and his community. A discussion with specific evidence is presented to establish this assertion. The evidence given concerning some phases of biological interaction and mutual adaptation within the family is beyond the reviewer's range of judgment. It may be that the evidence requires extension and verification. Any such possible shortcoming, however, does not vitiate the main findings of the experiment.

The widespread frustration and deterioration of urban families which is illustrated, case after case, might seem to represent exceptional incidents, but we have the explicit statement: "These are not pictures of families standing out vividly by reason of their rarity. Varying but slightly in detail, this story of early married life is repeated with monotonous regularity." It is, however, the final chapters only that are generally known—every form of chronic and acute disease and disorder in the home; disharmony; neurasthenia; inebriety; "suburban neurosis"; causes for divorce; parental neglect or incompetence; the difficult child; the young offender; suspicion; retreat and anti-social behavior of all sorts—in all classes of society. "... the young family starved of suitable nutriment ... for adventure ... develops not only the physical pathology of inanition, but a psychopathology as directly contingent upon deprivation as ... the contrariness of the partially starved infant."

"A considerable proportion of young individuals who on joining the Center are functionally inefficient, begin to blossom into coordinate action i.e., *once their families begin to be integrated into the social life around them* in the Center.

"The importance of this observation is that it has appeared to be the movement of the *whole family* into a social sphere of action that has given the initial momentum to the latent capacity of the individual child."

These descriptions are strikingly like those given to this reviewer of the conditions existing commonly in young families in a midwestern American town. In describing a London area the authors have described the Western world. In politics, education, reform and revolution, we are trying to recreate society, quite unaware of the basic atrophy and maladjustment from which the disabilities spring.

In discussing the remarkable improvements which often occurred through developing normal social life at the Center and as a result of family consultation, the report states: "It must be emphasized in this connection that these changes toward more healthy action which occurred as a result of membership of the *Center* were unassociated with any change in the wage level or other economic factor operating on the family."

We may fail to realize how large a part of social contacts only disguise lack of vital social life, and we may be unaware of how large a part of present-day urban society consists of isolates. Speaking of young married women at the Center, the report states: "It is still as astonishing to us as it is to the visitor who sees them for the first time that, if questioned, nine out of ten of these young women will answer, 'No. I hadn't a friend before I joined the Center.'"

"Out of Nature's ample endowment, the young urban family builds through no fault of its own, not a rich and varied body—a home that grows out from the nucleus of parenthood, but a poor hovel of sleeping and eating, breeding and clothing."

"As the couple fail to make contact with acquaintances and friends, and as they fail to find a natural social field of experience, they entrench themselves in the subterfuges and substitutes, not of intimacy but of contiguity. So there are most surely laid down the foundations of all their subsequent problems and difficulties with themselves individually, with each other, and with their children."

It is the opinion of the authors that the declining birth rate to a material degree is the result of physical devitalization and often of actual sterility which follows the monotonous isolation of urban life for many people. With introduction to normal social life at the Center, health and vitality often returned, life took on zest, and in cases even sterility disappeared.

The theme of the book is that the smallest real human organism is the family. Yet the whole burden of the evidence presented is that a family in isolation is not yet an independent organism; for long-time vigor and survival it must have the interaction of community life. The authors themselves somewhat recognize this fact. They write:

"Knowledge of how to go about things is gained above all from living in an environment in which the example of competent action is all pervasive. The handicap of the scholarship boy is not his poverty—that can be met and provided for; it is the cultural poverty of his home in the biological sense we give to 'home.' A young family living in the social isolation of modern urban society that we have described, may be alive to the situation, but has little ability to formulate its needs or go out in search of them."

"The two together, member-family and Center, form a *zone of mutuality*. . . . And here perhaps we have an inkling of what that word 'community' which has such charm for us, may imply. 'Community' is not formed merely by the aggregation of persons assembled for the convenience of sustaining some ulterior purpose, as in a housing estate connected with a single industry; not by the aggregation of individuals kept in contiguity by the compulsion of necessity. . . . Its characteristic is that it is the result of a *natural functional organization in society*, which brings its *own* intrinsic impetus to ordered growth and development. In our understanding, 'community' is built up of *homes* linked with *society* through a functional zone of mutuality. As it grows, in mutuality of synthesis it *determines its own* anatomy and physiology, according to biological law. A community is thus a specific 'organ' of the body of Society and is formed of living and growing cells—the homes of which it is composed."

This report makes clear what is so difficult to express in general terms, that community does not consist of schools and health centers and swimming pools and community councils. These help development of community, and provide

means for giving it expression. Community in essence is social-biological unity which results from actual experience of mutual living, sharing, and adventure, and the spirit which seeks such experience.

The degeneration which takes place in urban life, and elsewhere if community is lacking, is here disclosed, described by explicit cases, and diagnosed, and means for checking it and for renewing vital life are outlined. We can recall no study which, while penetrating below the surface appearances to the social realities which surround us but which we do not see, at the same time so clearly expresses the truth that we cannot understand or bring health to the individual by himself, but only with understanding and developing the social organism of which he is a part.

The study does not adequately emphasize the fact that the family by itself is but an organ of a larger organism, the community, and that the community is an organ of a still greater social organism. We have, in fact, a series—the individual, the family, the primary group or community, the region, the nation, and the family of nations. Every stage is as essential to the others and to whole as are cells, tissues and organs to each other and to the human body. If any of these social stages is being overlooked and neglected, social disease or death will follow. In present-day life the primary group or community has not been definitely recognized as an essential stage of the social order, and is being almost fatally neglected.

The Peckham Experiment is a masterful and graphic picture of the personal and social disintegration of urban life which is following the disappearance of community. It also is a revealing lesson in social biology, and points the way to normal individual life in the biologically efficient family, and of normal life for the family in a biologically and socially efficient community. Also, it pictures the workings of an intelligently planned and operated community center, one with a clearly developed philosophy of its purpose. To those planning community centers, the reading of this book will be a revealing experience which might greatly influence their plans.

—Arthur E. Morgan.

“Picture the swallow curving in flight above the river in summer, or the teal dropping down at dusk. Consider the beauty of their flight. And then think of the multitude of human beings, 90 per cent of them suffering from disorders, swaying wearily homewards in the Tube at night. Cannot we use by every means in our power the knowledge which we have got in order to discover something which can give back to mankind the feeling of the morning of the world?”—From a talk in the British House of Lords on a proposal for a social and population study of England, February, 1944; quoted in *The Countrywoman*, London, March, 1944.

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College.*
Edited by JANE MORGAN

PEOPLE'S COLLEGE AND COMMUNITY

By C. ARILD OLSEN

*Address at the Conference on the Post-War Community,
Antioch College, July 15, 1944*

May it not be that the new educational ventures to be developed along the people's highway into the people's century must include the people's college?

The people's college is of the people, by the people, and for the people; its purposes and methods are determined by and are responsive to their needs. Its main objective is the development of personal character, rather than the giving of specialized, technical instruction. Its purpose is to prepare young men and women for a more effective and abundant life at the "level" of family and community living, rather than for vocational activity at the professional level. It seeks to awaken the inner life of its students and to give them a sense of human, national, and spiritual fellowship; to arouse a yearning for knowledge, a desire to work, a passion for perfection, beauty, and justice; to enkindle with high purposefulness and to make permanent the enthusiasm generated by new ideas and new ideals. It would create a genuine culture of the heart and mind, which, projected into everyday living, produces better men and women, and therefore better farmers and artisans, more wholesome and happier community, and thereby a wealthier and healthier national being.

The people's college is a school for life, akin in spirit, philosophy, and method to the famous folk schools of Denmark, but growing out of our American soil of home and community, nurtured by the hopes, ideals, and vision of our national life and being. With its clear-cut central purpose giving its students a unified, deeply satisfying school experience, it stimulates, challenges, and leads young people to understand, appreciate, and live the kind of life which is the American dream and for which we as a people have been striving throughout our history—democracy as a "way of life." The people's college is a demonstration of and an experience in this kind of life, in all its aspects, political, social, economic, cultural, religious.

The development and establishment of the people's college is of fundamental importance to the rebuilding and the regeneration of the post-war American community. Its pattern and framework is the family and the community. Because it has a central purpose, it promotes a unity of experience and of community living. Yet in seeking to arouse a desire for knowledge and to stimulate an in-

quiring attitude of mind, it brings its students to look beyond their immediate confines. In so doing it prepares for effective day-to-day community living by relating personally and functionally the problems of daily life in the local community to the larger movements of thought and action in the national and international community.

Formal organizations must grow out of and rest upon the informal and spontaneous impulse, or they will be institutional skeletons and lifeless bodies. We will have co-operatives in name only, unless we as individuals are imbued with a spirit of co-operation. We cannot have peace, unless we are at peace within ourselves; nor plenty, without sharing. A spirit of community must undergird and permeate organization, institution, technique. The people's college is life lived in the "spirit of community"; it expounds and fosters the philosophy and the inner technique of community. It leads young people, through experience in community, to new faith and confidence in their fellow-men, inspiring an impulse inherently essential to co-operative action and the fruition of democracy.

If I were a young person, inspired, as I am today, by this conference on matters of national and international import, my personal problem would be how to make permanent this new enthusiasm and how to implement the new ideas and ideals evolved and embraced at this conference. How could I weave them into the warp and woof of the daily pattern of my life? I would be faced with this very personal, practical problem.

The small community, which one can encompass and embrace personally, provides the social framework within which people must live and build the relationships which make life personal and worth living. More abundant life begins and is secured and enjoyed here. If the world is to be transformed, the small community must share in the transformation. If one does not belong to the neighborhood and the community, at what point does one begin to belong to the nation? The personal and social nexus with the rest of mankind is the neighborhood and the community.

If I were a young person at this conference I would have been inspired, even as I am now, to new action and would crave to be efficiently effective in implementing new plans of social and economic reconstruction. But, measuring my personal insignificance and incompetence against the sweep and the power of world forces, I might develop, as many young people do, a sense of hopelessness and a feeling of frustration. The people's college stimulates the creative impulse and the desire to be active and effective; and it dispels the sense of frustration by recognizing and reckoning with the circle and sequence of effectiveness and creativeness: this circle with its sequence begins within the individual and reaches forward and outward to embrace the family, the neighborhood, the community, the nation, and the world.

It is difficult for young people, as for some of us, to encompass within the scope of their mental and physical experiences the stupendous events of a global

nature which unfold before them. The people's college seeks to guide young people to ways of living which will enable them to maintain their human and personal integrity amidst the complexities, confusions, and compromises of modern civilization. It does so by encouraging a new awareness of the significant relation between the activities and meanings of their daily lives and the forces at work in the great scheme of living which is the world community. It says, in effect, you can travel the highway into the people's century by rebuilding the pathway to your neighbor's home.

The primary function of a people's college is to teach young people how to live, not merely how to make a living. This, too, is of the nature and essence of community. Life is personal living in relation to other persons. World reconstruction begins at this focal point. Community begins here. Religion too becomes vital at the point of human relations. Almost every problem of community, state, and nation is met with on a small scale in our ways of daily living; you and I can be learning and mastering the art of community as we move along the pathways of neighborhood and community. This is also, in a sense, the "fine arts course" of the people's college; it stimulates the creative impulse and paints the picture of the new tomorrow by providing a personal experience of the creativeness which lies in the fellowship of community.

I know that this conference will have considered and discussed Mr. Morgan's statement that the roots of human culture are not its fine arts, its technology, its political institutions. These are the flowers and the fruit; the roots of culture are the underlying drives, motives, purposes; the roots of civilization are the elemental traits of neighborliness, tolerance, open-minded inquiry, good will. To some the people's college does not seem "practical," since it is neither academic nor vocational. But it is profoundly practical, because it is concerned primarily with those factors and forces which are the fundament and source of culture and community. Its philosophy, its technique, its structure and its fashion, all are concerned significantly and fundamentally with the basic, controlling factors of civilization. As an illustration, Danish agriculture is organized on a system more thorough and scientific than that of most countries. Yet it is the folk schools, which deliberately pass by much of the "worldly practical," which are credited with this remarkable achievement, and not the many excellent, local agricultural schools.

A feeling of frustration engulfs many persons today. One of the major causes of this frustration is the failure of people to satisfy their hunger for recognition and response from other persons. Ideas and ideals will inspire men; but only the response from other persons, not the challenge or inspiration of ideals alone, can satisfy fully the need of human beings for each other. Many are starved for person-to-person and community relationships. The people's college prepares for and points the way, experientially and inspirationally, toward the integration of the individual into a personal community.

PUBLICATIONS AND NOTES

DECENTRALIZATION

Decentralization is both a cause and a result of city disintegration. In an article on "The Future Trend of Urban Land Values" in the April *Appraisal Journal* (reviewed by the Bureau of Urban Research, Princeton University), Homer Hoyt, economist, states that urban land in America is now worth less than half as much as in 1929, and probably will never regain all the lost value. "When present structures wear out in most residential areas of our cities, there will be little use to which the land can be put in small parcels. The only hope of realizing any substantial value for many central areas is for large private or municipal corporations to acquire square miles of this land, wreck obsolete structures, recast the antiquated street pattern into a modern livable pattern, and erect thereon residential or industrial structures of moderate density. . . . The average rate of urban growth for all American cities will be less than 5% for each decade in the future, compared with 51% between 1790 and 1930."

"In every type of land use—commercial, industrial, and residential—there is a lessening of the pressure of demand for central sites: when central cities cease to grow, the existing land uses are frozen."

"The forces of neighborhood deterioration are steadily lowering the land values under most of the present home areas in American cities." (Quotations from Bureau of Urban Research.)

Urban disintegration is no isolated phenomenon. In 1941 the Denver Planning Commission wrote of "the most sinister disease that ever has affected the stability and the welfare of large American cities . . . decentralization of urban populations and activities. The consequent destruction of wealth, both in real property and business, is appalling."

Volume 7 of *The Denver Plan*, from which the above is quoted, summarizes the conference on decentralization and disintegration of cities, held in Boston in October, 1941. Gordon Whitnall, city planning consultant, stated that whereas Nazi bombings of London had then caused \$450,000,000 damage, shrinkage of assessed realty values in Boston in the preceding decade had been \$460,000,000, due to decentralization.

Nowhere in these discussions is there clear evidence of realization of such causes of disintegration as are disclosed by the Peckham Experiment.

The effects of decentralization are apparent in scores or hundreds of small American communities, where manufacturers have moved their plants from large cities. In some cases urban labor unions, by court proceedings, have tried to compel manufacturers to return to the large cities, and in some cases their efforts have been successful.

The "National Council of Social Service" of London has made a study of "The Size and Social Structure of a Town" (London, George Allen & Unwin, Ltd., 1943, 32 pp., 25c) for guidance in the reconstruction of London and other bombed and congested areas.

"All development of housing policy should be based on the neighborhood unit, a community with a maximum of about 2000 dwellings, comprising between 7,000 and 10,000 persons, furnished with communal facilities required for the full development of the life of the neighborhood. Each neighborhood unit should be socially balanced, containing houses of different types and sizes inhabited by families belonging to different income groups."

"Factories and workshops should be collected in 'factory groups,' separated from the residential areas of the neighborhood units by narrow but definite green belts." Such neighborhoods should be elements of towns of perhaps 50,000, their expansion limited by surrounding green belts for agriculture and recreation.

"A satellite town should be so situated in point of distance from the large city and should offer such a variety and extent of employment, that it runs no risk, in spite of any improvements in transportation, of becoming merely a dormitory." (Quotations from digest in *Selected Items from the Urban Reference*, Vol. 3, No. 1, January, 1944, Bureau of Urban Research.)

"The movements of people and productive activity that the war has quickened—the urban drift, industrial development of the South and West, decentralization, the possibility of entirely new urban centers—are clearly interlocking. Different paths lead to the same points: better instead of bigger towns; stabilization rather than expansion; the evolution of cities from simple agglomerations to regional organisms. The paths will not lead to these points automatically. Planning and positive action, both in government and industry, are obviously needed." — From digest in the Bureau of Urban Research, *Selected Items from the Urban Reference*, of "Cities in Flux—A Challenge to the Post-War Planners," by Catherine Bauer, in *The American Scholar*, Winter 1943-44..

"Even within the city it is increasingly agreed that our scale of rebuilding must be large to meet the objective of providing a physical basis for a satisfying community life; we must plan our rebuilding, not by the square block, but by the square mile. If this conception be accepted, we must clearly have an idea to guide us that will give us more than rows of sanitary barracks to replace rows of unsanitary hutches. The guiding concept which is gaining wide acceptance as an ideal in city rebuilding is that of the neighborhood: an area freed from the disruptive forces of through traffic, with a system of circulation designed for its internal needs, supplied with its own play spaces, schools, health center, places of assemblage for worship and civic discussion, its own retail shops."—National Planning Board, 1942.

POPULATION FACTS

A study of *Health and Human Resources in Rural Ohio*, by A. R. Mangus (Bulletin No. 176, Dept. of Rural Economics and Rural Sociology, Ohio State University, May, 1944. 61 pages) presents some interesting facts:

"In 1920 farm children under 15 years old numbered 364,000 and comprised 32.1 percent of the Ohio farm population; in 1940 they numbered only 280,000 and comprised only 26 percent of the farm population."

"In 1920 Ohio's population included 319,000 aged people 65 years old and over, of which 75,000 lived on farms. In 1940 these old people numbered 540,000 of which 101,000 were living on farms." The next census will show a further decline of children 10-14 years old, and a further increase of old people.

Rural families as a whole have about a third more children than families in large cities. "All studies of recent years have shown that under-privileged families have more children than do those families occupying higher positions in the scale of living."

"The proportion of youths who leave farms is higher for the better educated than for those with more limited schooling."

The bulletin contains much other information and ends with a progressive and reasonable proposed program for conserving the human resources of Ohio.

"In spite of the heavy loss to the armed services, the farms of North Carolina lost 27,800 people net during 1943 by migration to and from towns and cities. The total migration from farms to towns and cities was 54,000, but 26,200 migrated to farms from towns and cities."

"In 1940 between a fourth and fifth of the farm people of North Carolina received their chief support from non-agricultural employment." — "Farm Population Changes in North Carolina During 1943," by C. Horace Hamilton (North Carolina Agricultural Experiment Station, Raleigh, April, 1944.)

"The number of cities or urban places in the United States has increased from a mere half dozen in 1790 to 3,165 in 1930. The nation's urban population has risen from only 3 percent of the total population in 1790, 7 percent in 1830, 26 percent in 1880, to 56 percent in 1930." — National Resources Committee.

In the *Saturday Evening Post* for August 26 the United Airlines pictures recent changes in wholesale trading areas. According to this presentation, thirty-five years ago there were 210 such trading areas in the United States; in 1935 the automobile had reduced them to 60, while in post-war America the airplane will reduce them to 14—only one-fifteenth as many.

How community will survive and prosper under these changed conditions no one sees clearly. Yet, since community is vital to wholesome personal and social life, the difficulty of the process does not mean that we may forget it.

COMMUNITY ORGANIZATION

"Contrary to general opinion, most communities are *not* over-organized. Jean Carter Ogden, of the University of Virginia Extension Division, declared at the Working Conference on Post-War Adult Education Problems. 'Actually, a few people in every community are over-organized: most of the people take no active part in any kind of organization.' Mrs. Ogden cited a study recently made of a southern county with a population of around 7000 in which 35 organizations were uncovered—ranging from music study associations to home demonstration clubs. Investigations revealed that less than 200 people comprised the total membership of all these organizations. 'A council made up of delegates from these organizations would represent less than three per cent of the population. Unless we can get tools that such a council can use that will enable it to reach the other 6,800 people in the county, it won't be much good.'"

"Mrs. Ogden's remarks supplemented statements by Dr. W. C. Hallenbeck of Columbia University, to the effect that the process of community organization, and the activities that develop out of the process, constitute in reality an educational experience of prime importance: and that in view of this fact a community organization must be built in such fashion that not only the so-called leaders of the community, but the people themselves, are participants in the process." — *The Intercouncil Newsletter*, June, 1944.

Denmark, of all European countries, had most highly developed its community life, quite largely as a result of the Danish folk schools. Many friends of Denmark have wondered how its advanced social structure would survive military occupation. The *International Labor Review* for August reviews a report by the Danish Ministry of Education issued last March, and made available through Sweden.

It appears that the Danish social structure and social legislation have been maintained. Old age and unemployment insurance have continued, insurance allowances having been increased 12% to partially meet increased cost of living. To meet unemployment public works have been undertaken, including highway construction, drainage, land reclamation, and sewer and harbor works. Private work has been subsidized, including clearing of tree stumps, building fishing vessels, housing, land improvement and repairs. Domestic help is subsidized where there are small children or ill persons, and handicapped people are being trained. Recreation grounds and swimming pools have been constructed.

Generally Denmark seems to be keeping its social organization and its spirit under difficult war conditions. (The *International Labor Review* can be secured from the American branch of the International Labor Office, 734 Jackson Place, Washington, D. C.)

The Adult Education Program, University of Michigan, Ann Arbor, has published a directory of 150 community councils, community centers, and similar organizations in Michigan. Also published by this organization is *Community Action*, a periodical outlining various community projects in the state. The issue for May, 1944, describes the Alma Community Coordinating Council and its work. The issue of March, 1944, and that for February are studies of community centers and youth centers in Michigan from which one can get much statistical data as to type of organization, purposes, methods of control, methods of financing, activities, etc., as well as narrative descriptions of some of them. Considerable work has gone into the preparation of this material.

"The Rural-Urban Economy of the Elmira-Corning Region," by Howard E. Conklin, *Journal of Land and Public Utility Economics*, University of Wisconsin, Madison 6, Wis., February, 1944. "This article provides an example of how a section of open country may become an integral part of an industrial metropolitan area. The region studied has as its binuclear center the cities of Elmira and Corning, New York. Separated by 17 miles, their commuting areas overlap and together form a unit about 30 miles in radius, extending into Pennsylvania. A large proportion of the open-country population within this area of 30 miles in radius are dependent for all or a substantial part of their incomes upon urban employment.. A large part of the rural population will continue to seek urban work because its farm and rural-employment opportunities are limited. A small part of the rural population is on farms of a size and quality that will provide a satisfactory living without off-farm work. The economic well-being of a large part of the region's rural population is more closely related to the level of industrial activity than to the general level of agricultural prosperity. . . . The traditional relationships between rural and urban areas are being modified in many ways under the influence of improved transportation. No longer can a sharp line be drawn between the country and the city and the problems of each be considered separately." (From a digest by the Bureau of Urban Research, June, 1944.)

Social Action for June (Council for Social Action, 289 Fourth Ave., New York 10) discusses community action for young people in war time, with examples of successful undertakings.

From Aaron Aronin of 708 Pearl St., Ypsilanti, Michigan, we have received an account of a young married couples' co-operative which had a short but successful career at Ann Arbor. The project was discontinued when Selective Service called some of the members. A "constitution" of the co-op and a discussion of problems met make up the body of the report.

"Teen Age Centers" have spread far and wide over the country. Some appear to have excellent success, while others are discontinued. A typically rosy picture is that in an article in *Holland's* magazine for June:

"While other cities and towns across the nation talk about the problem of juvenile delinquency, in Vinita, Oklahoma, it has been solved. The fathers and mothers, teachers, businessmen—the people—furnished the answer; an answer that is as effective as it is simple.

"They took a little time out from other serious business, asked themselves a few questions, held a few unpublicized conferences, and nipped in the bud any juvenile trend that might have festered into an unwholesome and uncontrollable juvenile problem. The good and realistically minded folk of Vinita created 'Teen-Town.'"

However, careful studies do not confirm such easy optimism. *Probation* magazine for June contains the following statement: "Probation officers avoid expression of opinion concerning the effectiveness of the teen-age center or its variations. They feel it is too early to tell what such devices will accomplish. The National Recreation Association, however, reports that they are still experimental and that many with poor adult leadership have ceased to operate, and that the movement may be a fad."

The "Community Recreation Bulletin," published by the Conference of Alcoholic Beverage Industries, 551 Fifth Ave., New York, advises that young people be left to largely direct their own teen age centers. The *Bulletin* aphorizes: "Avoid smother love and snoopervision—twin faults which cause highest degree of mortality among new projects." It would avoid "snoopervision" by co-operating with young people to develop an honor system and to maintain it themselves.

Throughout Ohio the one-room school-house was an informal community center. With the coming of consolidated schools these one-room buildings were sold and converted into homes or granaries, and the local neighborhood communities disintegrated.

The New Dominion Series leaflet for August 15 describes an abandoned school-house in Virginia which was turned into a community center. (Extension Division, University of Virginia, Charlottesville, Va.,—no charge.)

"The establishment of community centers in this country will meet a direct need of modern society which has hitherto gone unsatisfied. The village green and the market square—meeting grounds of the medieval period—have disappeared with the changed social structure. So far in Australia nothing has replaced them.

"With the earnest co-operation of every citizen after the war, however, we will be able to establish community centers as part and parcel of our planning. That way we will insure that every individual is given a fuller and richer life than he has had in the past."—Australian Ministry of Post-War Reconstruction.

THE COMMUNITY COUNCIL

"In a recent publication of the University of Michigan Adult Education Program, a community council is defined as 'a local group of citizens representing every organization in town: civic, educational, fraternal, and governmental. Its aim is to prevent overlapping and waste effort, and to promote general co-operation. It acts as a funnel through which community needs can be translated through existing agencies.' Edmund deS. Brunner, of Teachers College, Columbia University, talks of it as 'a body of responsible citizens, representing the organizations, agencies and major interests of the community. Its chief functions are to coordinate, to plan, to inform, and to act in the interests of the total community.'"

"Arthur E. Morgan once wrote that 'the community council may well be one of the most important inventions of American democracy . . . ' He might also have added that it is an invention which no single community can claim to have patented. For no two councils in the country are exactly alike, nor were they formed in precisely the same manner. A variety of organizations (and one might also add: a variety of individuals) have at various times and in various places taken the initiative in forming such councils. In some communities the public schools have taken the lead in their development; in others their organization has been effected by the public library. Many community councils had their origin in a local welfare agency's attempt to coordinate the community's health and welfare activities. Others have developed as a direct result of leadership given by university and college extension divisions, and still others have been brought into existence by field workers for the agricultural extension division.

"Sometimes lay groups have outstripped the professionals and the impetus to organization has come from, say, a community spirited men's service club, or a local chapter of the A.A.U.W. In fact, some of the most interesting 'case histories' of community councils begin with enlightened lay interest in community problems."—*Inter-Council Newsletter*, April, 1944.

At a recent meeting in Yellow Springs, Ohio, on community recreation, mention was made of three towns not far away which had been provided with excellent community-buildings, but which had so little community spirit that the buildings were idle, empty, and deteriorating. In comparing these cases with another community which had an active and varied recreational program though almost without physical facilities, one of those present remarked that if a strong and intelligent spirit of community exists, or if there are a few deeply interested persons in the community, lack of conveniences seldom prove a fatal handicap.

Community organization, finance and equipment may help very much to make community spirit effective, but they are not substitutes for community spirit. Some of the finest communities in America have much community spirit, but have very little community organization or equipment. Every person can help build community spirit.

AGRICULTURE

There are two extreme attitudes toward American agriculture. One of these would treat it almost solely as an economic process, with little consideration of the effect of that process on our social structure. The other would see agriculture as a way of life, welcoming to that way all who will accept it, almost regardless of problems of over-production. A sound agricultural policy must consider both these viewpoints.

The attitude of the economic school, which dominates some sections of the U. S. Department of Agriculture, is reflected in an article by George S. Wehrwein, professor of agricultural economics, University of Wisconsin, in *Land Policy Review* for Summer 1944, entitled "Advice to Settlers: Don't," from which the following paragraphs are quoted:

"We are boasting that the farmers of America were delivering almost half again as many goods in 1942 as in 1919 with 3 million fewer people on farms than during World War I. There are fewer than in the years preceding the present conflict."

"Instead of policies for increasing the acreage in farms and adding to the agricultural manpower in the post-war era, it would appear that our policies should be to help our agriculture to readjust to a relatively decreasing demand, lower prices, and a drastic deflation of land values."

"While the demand for farm products will decline after the war the supply will not be reduced. . . ."

"There is no danger that we shall ever have any deficiency in agricultural population!"

"It is a curious and interesting fact that farmers' organizations have rarely, if ever, attacked the complex problem of low prices, unsatisfactory incomes, and the low level of farm living by trying to close the doors to outsiders or by setting a limit on the acreage of land in farms."

"In spite of the fact that we do not need more land in farms, we can expect a continued automatic increase in the area of land in farms, in shifts to 'higher' land uses of land within the line fence, and in higher production per acre."

"Output per agricultural worker has nearly tripled since 1870. This progress has been chalked up in spite of the fact that half of our farmers produce 90 per cent of the products that enter commercial markets."

"Perhaps it is idle to hope to bring the other half of our farmers up to the same level of production, but to the extent they move in that direction it will be done by reducing the unemployment on farms, by better management, use of better equipment, increase in the size of farms, and retirement of submarginal land. In other words it will be done with a shrinkage in farm acreage and decrease in manpower—and not through an increase. . . . If these statements are even approximately correct, there is no need for post-war settlement that will add to the total farm acreage and to the manpower on farms."

An attitude similar to that of Dr. Wehrwein was expressed by Professor Theodore W. Schultz, agricultural economist of the University of Chicago, at a conference on education in rural communities held in Chicago on August 25: "There is not likely to be a shortage of farm land during the first two decades after the war. What we foresee is a 'farm problem' instead of a 'food problem,' and instead of hungry mouths begging for food, agricultural surpluses will go begging for a market."

Professor Schultz stated that during the coming decades probably half of the young people growing up in rural areas will find that agriculture has no opportunities of employment for them. They will be a burden on agriculture if they remain, and will lose the opportunity for greater earnings which they would gain by leaving.

Surpluses of farm products may become chronic within two to five years after the war, Professor Schultz stated, and as demand decreases there will be a marked decline in the prices of these products, in spite of government efforts to prevent this. One of the mistakes made by various countries after World War I which should not be repeated is the settlement of returning soldiers on the land.

A quite different picture is presented by the American Country Life Association, in which stable and wholesome farm life is given greater weight as compared to farm income. From the resume of their conference held in Chicago in April the following is quoted:

"We feel that the most desirable method for using the land properly lies in the establishment of the family-type, owner-operated farm. Such a farm is one on which the operator devotes substantially his full time to farming, with the help of other members of his family and without employing more than a moderate amount of outside labor, and on which he can make a satisfactory living without exploiting the land or depleting its fertility. Such farms vary greatly in acreage, depending on location, kind of farming, size and composition of the family, and other factors."

"Time did not permit our outlining a complete program to insure a sound farm policy for the period after the war, but we felt that the situation would be improved greatly if the following suggestions were carried out:

"Farmers now and during demobilization should use their earnings to pay off mortgage debt, to build cash reserves for lean years, and to purchase government bonds which will ward off inflation now and will help tide them over possible seasons or years of distress in the future.

"Through the establishment of local committees, farmers, veterans, and would-be investors could learn the real value of farms based on the long-time productivity of the soil.

"Programs and plans to increase farm home ownership must be expanded and developed to meet the needs of those on farms.

"Workable plans for father-son partnerships and for land inheritance should be devised to make it possible for farm land to be maintained in family-sized units.

"Certain legislative actions must and should be developed as rapidly as educational programs can prepare rural people for their adoption. They should include: effective laws to prevent long-time ownership of farms by corporate owners whose chief interest does not lie in farming; some form of graduated land tax to increase ownership of family farms; a federally adopted, progressive tax on profits from resale of farm real estate; enforcement by internal revenue offices of rules to prohibit the using of excessive financial losses on farms for income tax deductions (this should be aimed especially at outside investors who are trying to evade income tax payments); and legislation to give the tenant farmer the right to take with him when he is forced to leave the farm all the removable improvements and facilities added by him.

"Equitable methods of farm financing must be planned to encourage the ownership of family farms. A few suggestions made by the committee to accomplish this were: legal provisions to prevent foreclosure of farms so long as the debtor competently operates the farm and pays a reasonable share of available income on the principal and interest due; the use of more long-term farm mortgages with flexible annual payments based on net income; and provisions in farm mortgages for extra prepayments.

"Submarginal lands should be turned back to public ownership, and farmers now on submarginal land should be helped to establish themselves on adequate farms. This could be accomplished by means of rural zoning ordinances and by government purchase of land not suitable for farming.

"Rural youth should be given an opportunity to prepare for adequate and satisfying farming careers through better educational facilities and programs established in rural areas."

The forecasts of the future of farming by Dr. Wehrwein and Professor Schultz point to the conclusion that stabilization of progressive rural life must come, not by giving a monopoly of attention to agriculture, but by developing all-round rural communities in which a variety of industries and services will share with agriculture the economic support of the community.

"We now know how to breed plants. In the short space of a few years we can surpass the results of centuries of chance breeding. The plant kingdom has become almost as clay in the hands of the potter. Where we now have one good crop plant, we may some day have five or ten. We need to start in earnest to apply some of our science to producing genius trees.

"Genius trees produced either by chance or design can be propagated a million or ten million times as was done with the one chance navel orange tree." — J. Russell Smith, letter to the editor.

FAMILY FARM VERSUS CORPORATE FARM

The U. S. Bureau of Agricultural Economics and the Farm Security Administration have taken the part of the small operator in agriculture as against the great corporation farm. Therefore, there may be some bias in the report of the B.A.E. in comparing two farm areas, one of each type. However, the report seems to ring true.

Arvin and Dinuba are cities in the San Joaquin valley of California. The two towns have similar resources, approximately similar populations (Arvin 6500, Dinuba 7700), each has about 20,000 acres in fruits, field crops, and alfalfa, and the total income of each community is about the same. The average size of farms in Arvin is 500 acres, in Dinuba 57 acres. The following facts about the two towns throw light on the results of family-size personal farming and corporation farming *as now practiced* in California:

	Arvin	Dinuba
Average production per acre.....	\$36	\$59
Percentage of self-employed men.....	20 %	50 %
Streets fully paved	none	nearly all
Sidewalks	none	nearly all
Brick business buildings.....	3	"dozens"
House locations	crowded	well-spaced

In Arvin for every \$100 spent for liquor \$105 is spent for household goods. In Dinuba for every \$100 spent for liquor, \$252 is spent for household goods.

One correspondent, familiar with the local situation, writes: "The shack towns of the general Arvin area and the camps operated by the corporation farms certainly present a different and less wholesome picture than the family farms of the equally rich Tulare County area like Dinuba." The issue is hot now because of the Central Valley project and the proposal to make the irrigation water of that project available only to farms of not over 160 acres.

In the poor sandy lands of Denmark small unit farming has made the country one of the most prosperous farm areas of Europe. On the rich flat lands of Hungary poverty-stricken and embittered peasants live in miserable huts around the estate of the great landlord. In Budapest the professor of government at the national university, a man of feudal mind, told the writer that of all European countries he hated Denmark most, because Denmark was committed to the theory that an entire people could lift itself to a high cultural level. This professor held that a cultured class must of necessity rest on a submerged mass of the population—that without mass submergence there could be no culture. This great social issue is being fought out in California. If the spirit of community actually existed to a greater degree it should be possible for various forms of mutual operation to combine the advantages of large-scale operation with those of independent small-scale ownership, and without a feudal landlord skimming off the cream.

COMMUNITY INDUSTRIES

Federal Economists Want Small Industries Set Up in Rural Areas*

Farm country factories are the post-war goal of a busy, though nameless, interagency committee of Government officials.

Headed by Dr. Mordecai Ezekiel, veteran New Deal idea man who is now economic adviser to Secretary of Agriculture Wickard, the group seeks to "industrialize" rural communities (those with less than 25,000 inhabitants).

Here is the theory behind this movement:

Agricultural areas may be swamped after the war by farm boys returning from the armed forces, farm girls and older folk discharged from war industries. At the same time, acceleration of the "mechanical revolution" on the farms may displace thousands of agricultural laborers; machines will do myriads of traditionally hand labor tasks, from cotton picking to beet and peanut harvesting.

Development of small industries, which can operate efficiently close to a local raw material supply, is the best hope for maintaining the population of rural areas.

Government agencies involved in this planning program include the regional Federal Reserve banks, the Smaller War Plants Corp., and the Labor and Agriculture departments. The Committee for Economic Development, a non-governmental organization for post-war business planning which now has committees in 1,750 communities, is co-operating.

The role of the Federal Government in such development is billed as advisory, not operative. And large-scale importation of labor or capital into small communities will be discouraged. The idea is that local folk should spur their own destiny.

Here is R. E. A.'s official statement on the matter:

"We believe that the development of rural industry is one of the natural results of rural electrification and that no area will be enjoying the fullest benefit of modern farming without the existence of such industries as might be related to community activities. In fact, it seems to be very logical to believe that rural industries will greatly increase the use of electricity on rural distribution systems, thereby tending to improve community prosperity."

"There is always the temptation to measure the success of a rural development program by the changes people make in their standards of living. But the contribution is not permanent without a corresponding development in the standards of thinking."—W. H. Wiser, "A Suggested Program for Village Welfare" in India.

* From the *New York Times*, article by S. Scheibla, Staff Correspondent of the Wall Street Journal.

CHURCH AND COMMUNITY

"The possibility of building a Christian community by helping to develop wholesome living conditions, satisfactory group relationships and sound community attitude in harmony with Christian philosophy of brotherhood is now generally accepted by church leaders. It is true that even yet the church service is often limited to the weekly worship, calling by the minister on church members and holding an annual revival. But the larger task of building Christian communities is now accepted as an integral part of a complete church program." — Paul L. Vogt, in the *Christian Rural Fellowship Bulletin*, December, 1943.

"The old rural community, characterized by a restricted geographical area and its small, compact social grouping, somewhat isolated, is giving way to a greatly enlarged area. The old geographical area is too small to supply the resources necessary to provide the improved institutions now demanded. In this new social area there is a merging of town, village, and open country. These enlarged communities have come into existence because of the widening boundaries of service centers, the trade community, the school community, newspapers, automobiles, and telephones. This unifying of the larger area of town and country is one of the most drastic changes that has taken place. It offers the way to bring to rural life all the resources now necessary to give the satisfactions of health, education, social and recreational life, also religion."

"The community idea is a religious one. Upon it depends much of the future of democracy, for the community is the unit from which democracy will continue to derive that sharing experience without which democracy becomes merely a word to use on patriotic occasions. There is little hope that democracy can be achieved in our great cities. They are lacking in those community units in which the people can participate. The church in rural America must then, by all means, become more and more a community institution. Too many churches, alas, are not concerned about the community as such; they exist to preserve and protect their own institutional existence. But according to their own gospel they will have their reward: 'For he that saveth his life shall lose it.'"—Mark A. Dawber, in the *Christian Rural Fellowship Bulletin*, March, 1944.

"Before the present era the church was the center of community life and the minister the best equipped and situated person to provide the guidance. Recalling the stories of Kingsley, Oberlin and Grundtvig, to mention but a few of the outstanding rural characters, will make this plain. That condition is still with us, though not generally recognized. A volume could be written on the work of outstanding rural clerics and Christian laymen whose interest in social and economic problems and whose initiative are lifting backward rural communities to higher levels of living."—Martin Schroeder, in the *Christian Rural Fellowship Bulletin*, January, 1944.

The following description of a Los Angeles community development is taken from a paper written in the Community Service, Inc., correspondence course on the community:

"In a locale housing about 800 people a small group of 75-90 persons are carrying on social action projects, worship activities, and neighborhood friendships.

"The Congregational Church is the center of meeting and planning. Aside from supplying the need for worship, its facilities are used for co-operative store meetings, pot-luck dinners, different interest group meetings, and even a folk dance now and then! The social action committee of the church (most of the members of this group are members of the Congregational Church also) keeps the congregation aware of national and international events and urges appropriate action, such as letter writing, to contribute toward helping right unjust situations like the poll tax issue, food for Europe, etc. The church itself is interracial with several Negroes participating in its services. These friends are also members of the co-operative grocery store located just down the street from the church."

"Though few of this group are immediate next-door neighbors all manage to keep close enough contact with one another to come near being considered a primary group. As typifies any neighborhood, there are social relations between families and individuals, but in addition there is the nucleus of community organization in the fact that they do work and plan as a unit toward definite ends. . . . That practically everyone earns a living outside of this residential district is a disadvantage; it is hoped the economic interest the co-op provides may be a good substitute."

"The thing that marks this minority group of community minded citizens is an alertness of interest in all things democratic and socially constructive toward bettering the living conditions in the community with an eye to the greater community scenes of internationalism."

"Communities cannot escape their share of collective responsibility for the crimes of the existing social order. There is an inescapable limitation to their aim of non-participation in violence. Communities must accept it with humility and strive to make their own contribution—by peaceful means—to the advent of a better social order. They must never forget that their work is valueless if limited to the improvement of their own members. It must look to the welfare and emancipation of all men."—*The Communities of Tolstoyans*, by Henri Lasserre.

"Heifers for Relief" is a project of the Brethren Service Committee, Church of the Brethren, 22 South State St., Elgin, Ill. Both young people and their parents are raising good heifer calves preparatory to sending them to Europe after the war. It is stated that the loss of dairy cows in Belgium alone has been about 300,000 and that conditions in Poland and Czechoslovakia are even worse.

"The rural family can no longer achieve its functions or realize its highest life in isolation. For its maximum well-being and for its greatest contribution to society, the family must be a unit in a community. Rural security depends upon the transformation of a collection of families, working together for mutual welfare by choice. Strength comes through voluntary association in one united bundle of life.

"The sociological community, as an area containing a certain number of families and social institutions, needs to become a community of ideals and purposes, if the whole and each of its parts are to have a maximum of security. This transformation comes through the surrender of the totality of life to the sovereign will of God. And the Church should be, though too often it is not, the channel for building real community. . . .

"Community means unity in diversity—so the values of division of labor of specialization will be retained, but directed not toward the profit of the few but toward the welfare of all. Farmer, homemaker, craftsman, professional, each will contribute his particular skill to the development of the whole. Each institution and organization will have its special function, but will work not for the aggrandizement of itself but for the good of the community. This is a fleeing goal, never perfectly attainable, but if we are to have rural security we must ever be striving toward it."

"If democracy and freedom are to survive, local communities will have to assume more initiative on behalf of local development and place less dependence upon policies and programs developed elsewhere."

"Just as the rural family can no longer achieve its best life in isolation, so the rural community must recognize that it is a unit in a world community and that there is no security apart from the security of all inhabitants of the earth. Its provincialism and isolation must be overcome by a spirit of world-mindedness which is easy to achieve just now. Rural people must be led to study the bases of a just and permanent world order which makes peace a possibility. Rural security here in America is bound up with the security of rural people in the farthest reaches of the earth."

"Security is in part, at least, psychological—a sense of belonging, the need of something to which a person belongs and which belongs to him, the need to be needed. Therefore, a people's philosophy, their view of life, is an essential factor in their security."—Eugene Smathers, "The Church and Rural Security," *Christian Rural Fellowship Bulletin*, November, 1943.

"The order of growth in the Community Movement does not start from dictatorial edict or act of the State, but must grow from the individual and expand to the family, to the small group, to the fellowship of several small organic groups, to the geographical region, to the state, and to the world."—*Community Frontiers*, Pasadena, Calif., August, 1944.

RECREATION

Community forests may provide self-sustaining recreation facilities. With 2,269 community forests in America, covering about 3 million acres, there is developing a new and important community resource. In some European communities no local taxes have been levied for generations—income from community forests has met the cost of local government. An excellent article on the subject by Harris A. Reynolds, Secretary of the Massachusetts Forest and Park Association, is included in *Recreation* magazine (315 Fourth Ave., New York) for July, 1944. Mr. Reynolds quotes from "Community Forests—A Practical Step in Post-War Planning," a leaflet issued by the U. S. Forest Service: "There are certain things that are essential to good living in any community. A healthy environment is one—good water, recreation, absence of nuisance areas. Another is general prosperity which involves support of local industry as well as freedom from unemployment and relief of destitution. A third is a good educational system, and a fourth is an undefinable something about a town that makes it a good place to live in, which is manifested by beauty of surroundings, local pride, and a spirit of public service among its citizens. Community forests help in one way or another to develop all of these fundamentals, and so community forests are a natural element of all local planning."

The Mormon church has pioneered in seeing recreation as part of a normal life. Its program is well described in the July *Recreation* magazine:

"A typical Mormon Church consists of two parts, a chapel and a recreation hall, usually in the same building. This recreation center consists generally of an open floor, stage with necessary fixtures, piano, and sufficient removable benches or chairs to accommodate a crowd, and is the nucleus for multifarious activity. It is used extensively and run according to schedule. There are 870 such halls in the Church, and more than eighty-two in Salt Lake City alone. The Church spends a considerable annual sum in their construction, remodeling, and repair."

"The Church attempts to sponsor a broad range of activities in physical, rhythmic, constructive, nature, linguistic, social, and dramatic interests. Certain of these fields are emphasized far more than others, with a view toward minimizing total community duplication and reaching those individuals who would otherwise have inadequate opportunity for expression because of age, background, or other reasons. Not only is a wide choice of activities advocated for everyone, but individuals are encouraged to participate extensively as well."

The Recreation Division of the Danville, Va., municipal government, under the direction of John Westbrook, nature specialist, has worked out a nature program for Danville young people. A ten-week program deals with birds, wild flowers, butterflies, trees and shrubs, etc. A general outline of the program and issues dealing with nesting boxes for birds, collecting moths and butterflies, etc., have been prepared.

"Recently I made some suggestions for an economic and social tidying-up of our country in preparation for the return of our boys from overseas. As I wrote, I was depressed by the thousand mournful voices chanting daily of 'post-war problems' in such powerful terms as recovery, reconstruction and regeneration.

"But in their research efforts in speech and their labors in type, they all concern themselves solely with what we are to do while we are on their promised jobs. Civilization, however, is not going to depend so much on what we do when we are on the job, as what we do in our time off. The moral and spiritual forces do not lose ground while we are pushing 'the instrumentalities of production and distribution.' Their battle is in our leisure time."

"While we are steadily organizing increased production of leisure time, the production of what to do with it still lags greatly."—Herbert Hoover, in *Colliers*.

"I have put myself out of the game," were the words of a four-and-a-half-year-old kindergarten girl, as she stepped out of the circle. She knew the rules; she knew she had forgotten them. Cheerfully and smilingly she dropped out. This was self-discipline. . . .

There is no greater problem before recreation leaders this summer and all summers than this: to build such traditions, such an atmosphere that discipline becomes self-discipline, that youngsters say to themselves without resentment, "I put myself out of the game."—Howard Braucher, editorial in *Recreation* for June, 1944.

"Teen Age Centers," a booklet issued by the National Recreation Association, 10c, summarizes experience with such undertakings.

A handbook of recreation suggestions has been issued by the Division of Recreation, Office of Community War Services, Federal Security Agency, New Social Security Bldg., Washington, D. C., no charge.

The July 15 issue of the *New Dominion Series* describes the development of a community music program at Indian Head, Maryland, a community of 3000.

RACE RELATIONS

In *Social Progress* for June John Bathgate describes the efforts of a small community—Wooster, Ohio—to deal with the race situation.

In *The Coordinator* for Summer 1944, organ of the San Diego (Calif.) County Coordinating Councils, we read: "On July 31st the organization of a new coordinating council was completed at the Dells Housing Project on Market Street beyond 32nd Street. This council is unique in that its membership and officers, like the population of the housing project itself, are evenly divided between the Negro and white races."

EDUCATION

"A Community's Total War Against Prejudice," Bulletin 44, Council for Democracy, 11 W. 42nd St., New York 18. An excellent account of a Springfield, Mass., program for educating a community away from intolerance. Few types of community programs could be more in the long-time public interest. We recommend this bulletin.

The Schools and Community Organization, U. S. Office of Education, 23 pp., 1944, Education and National Defense Series Pamphlet No. 5, 15c. One of the better governmental publications on the subject. The general statements are relieved by descriptions of specific cases.

Making School Lunches Educational, Nutrition Education Series Pamphlet No. 2, Federal Security Agency, U. S. Office of Education, 28 pp., 1944, 10c. A guide to those responsible for school lunch programs.

For about twenty-five years the New York State College of Agriculture at Cornell has published the *Cornell Rural School Leaflet*. This monthly magazine of about 60 pages deals with a wide range of subjects of interest to rural young people, such as "Outdoor Living," "Waterways in Spring," "Creeping, Crawling, Climbing Plants," "The Sea," "Fall Insects," and "Rocks and Minerals." These booklets will add to the interest of any community or school library. They represent one of the high spots in material for rural schools.

The *Journal of Experimental Education* (University of Wisconsin, Madison, \$1.50 per copy) for June is entitled "Adventures in Rural Education—A Three Year Report." Several private, state, and national organizations co-operated in a study of rural education in seven Wisconsin villages of from 500 to 1000 population. The report deals with so many phases of rural education that it cannot be summarized here. As a first-hand picture of what is occurring and what might occur in rural education this report is a valuable source of information.

The *Adult Education Bulletin* (Department of Adult Education, National Education Assn., 1201 Sixteenth St., N. W., Washington 6, D. C., 25c) for June includes descriptions of adult education programs in Merrill, Wisconsin; Benton Harbor and St. Joseph, Michigan; Minneapolis, Minnesota, and Springville, N. Y.

"Community Organization—A Process in Social Work," by Wayne McMillen. *Social Service Review*, March, 1944. A 12-page, very general historical and theoretical discussion of the principles and practice of community organization.

"Education—Family Style" is the title of the New Dominion Series leaflet for July 1, 1944. It describes the Rabun Gap—Nacoochee school at Rabun Gap, Georgia. The entire family comes to the school, rents a piece of ground from the school, and farms that land while the children attend school. The father learns to be a better farmer and the mother a better housewife. "It is this factor of total family education that gives the Farm Settlement plan its greatest strength."

"After its five-year educational experience, the family is once more on its own." It may return to its own farm, or find a way to purchase one. This school and the Bricks School in North Carolina are pioneering in a new type of education which may have great significance in American rural education. Copies of this leaflet may be had from the Extension Division, University of Virginia, Charlottesville, Va.

War has been a heavy burden on cultural interests in America. The *Adult Education Journal*, April, 1944, states that over half the state and regional adult education organizations which were active at the beginning of the war have discontinued operations. The report continues: "The Colorado Council of Adult Education, described as a lay organization with 20 institutional and 19 individual members, is studying the problems presented by the threatened disorganization of the Colorado Defense Council, particularly as it affects the future of local defense councils and committees on public information and education which the Adult Education Council has been instrumental in establishing in some 188 Colorado communities. The Council hopes to assist these in developing into permanent community councils of one kind or another."

"Among the councils reported inactive, those in critical defense areas apparently have been the hardest hit."

"Those state councils which have enjoyed the greatest growth (Michigan, Illinois, and Colorado), have centered their activities around the promotion of community co-operation in adult education, and have begun to accept the responsibility for the coordination of these community enterprises at the state level. This is an extremely important development and one that deserves to be watched closely."

"I do not mean to limit workers' education to local issues. I feel, however, that unless workers can come to the point where they understand that their local welfare and their local issues as well as what they do about them are important and have a relationship to the greater sphere of events, they cannot soundly become interested in what happens in the state, the nation, or internationally." — From "Workers' Education: Its Place in the Community," by Svend Godfredsen, in *Yearbook of Workers' Education*, American Labor Education Service, 437 W. 59th St., New York 19.

PLANNING

Planning a Better Community, Iowa State Planning Board, Des Moines, 1938. This six-year-old booklet is a good guide to physical planning and zoning, especially in small cities and towns.

Greenville Faces Planning, by John E. Vance, Secretary, City Planning Commission, Greenville, Ohio, American Society of Planning Officials, 1313 E. 60th St., Chicago 37, Ill., 1944. Copies can be furnished by Community Service, Inc., at 15c. An eight-page story of how Greenville undertook to plan and to zone its future physical growth and development. An interesting account, plainly told without ostentation.

Mr. Vance is available through Community Service, Inc., for consultation and for an illustrated talk on town planning.

Planning for the Small American City: An Outline of Principles and Procedure Especially Applicable to the City of Fifty Thousand or Less, by Russell Van Nest Black. Public Administration Service, 1313 E. 60th St., Chicago 37, Ill., 1944, Publication No. 87, \$1, 86 pp. This is a reissue after ten years. The following quotation from the first few pages gives an impression of the spirit of the book. "If the small city of the future attracts its share of good new growth, it will be because of its advantages as a small city and not because it offers a reminder of the metropolis. In the inevitable competition of the future, many cities will stand out from among their fellows by virtue of their peculiar attractions—sometimes derived from natural situation and opportunities, but more often from the recognition, maintenance, and development of a real individuality."

Planning for the Small American City touches upon every important phase of physical planning, and is an excellent introduction to the subject. The bibliography is up to date.

I Know My Community, by Survey Committee of the Coordinating Council of St. Joseph and Benton Harbor, Michigan, 94 pages, 1942 (for sale by the Coordinating Committee). This is a study of these "twin cities" and a program for community development. It would be a helpful guide to other communities. A new, revised edition is expected.

"What sort of black magic, do you suppose, boils up through that wholly imaginary line marking the Canadian-American border which permits the reasonable men on the north side, who govern the affairs of the Canadian medical association, to think and talk about public medical services with equanimity, while equally reasonable men south of the line, who decide the affairs of our medical association, see red whenever the word social medicine is mentioned?" — *American Journal of Public Health*, July, 1944, p. 802.

GENERAL

Some persons do not distinguish between co-operativeness and intimacy. The following is from a newsletter:

"Last June we moved into . . . a co-operative house, of sorts. . . . We finally took the bull by the horns and left last week. We still believe in co-ops, but see no reason for families trying to adjust to idiosyncrasies—thus spending a lot of energy in the attempt. . . . Each under his own roof is best, we think."

Commenting on this letter, our correspondent added, "I am sure that doesn't go against any basic community idea. After two years in camp, the value of privacy, and the joy of some time in one's own room, seem blessed."

From a paper received in the correspondence course on the community:

"How can we keep autonomy of small communities in modern industrial and nationalistic society? I see intervisitation by a large part of the members of small communities as one possible solution. It is important that almost all members, not just leaders visit among communities in order to keep genuine democratic control from bottom up instead of from top down. That was and is the real strength of Quakerism. It made Quakerism so healthy a unit of small autonomous groups that it still influences world thought and activity far out of proportion to the small size of its membership. Intervisitation fills an underlying need for achieving unity, organized direction, and integrated activity without requiring too much centralized control. Again and again mankind has built up social systems in order to achieve widespread, diversified standards of culture, only to have such a system build up to a point where, in order to keep it integrated, more and more centralization is resorted to until the whole thing reaches a peak and crashes of its own weight, as with Greece and Rome. China, however, stood—precisely because her society was in small units. But they became isolated, inward-looking units, thus giving China her national character of age-long isolation and inward-looking policy. Not until recently, due to contact with western civilization and wars thrust on her, was she shaken out of such isolation. So perhaps more widespread intervisitation between smaller, more autonomous units of society will prevent isolation, yet at the same time provide the necessary integration, to keep an alert and growing society without need of too much centralization.

"But more intervisitation is not in itself a magic cure. With it must come a greater spiritual awareness. So a second need, along with intervisitation, is a real religion which can rediscover the spirituality which has declined due to impact of modern-day interest in material life. Such a real religion might best grow out of a non-sectarian interest in the truths of all religions. A strong emphasis on these two points—a real character-building religion and intervisitation aided by education in real values—will help the small community to avoid isolation and keep autonomy without having to run counter to nationalism."

Conference on the Post-War Community, Yellow Springs, July, 1944

The Conference on the Post-War Community sponsored by Community Service, Inc., in co-operation with the American Friends Service Committee's Institute of International Relations at Antioch College, had about a hundred persons in attendance, from nearly all states east of the Mississippi and a few from Canada and the western states. About 200 attended some part of the Conference. Many of those in regular attendance were men and women actively engaged in some phase of community work, and their contributions from first-hand experience added much to the content of the sessions.

Since each subscriber to *Community Service News* has received a copy of the digest of the Conference and the introductory address by Arthur E. Morgan, an extended account will not be given in these columns. Copies of the digest and introductory address will be mailed for 50c in stamps.

The Institute of International Relations had as its theme "Conditions of Enduring Peace," and lectures and round table sessions occupied the morning and evening. The community Conference met in the afternoon. Total enrollment for both meetings from outside the immediate locality was about 350.

The Conference sessions dealt with the philosophy of community (Arthur E. Morgan, Regina Westcott Wieman, and I. W. Moomaw); community planning and organization (John E. Vance, Dr. Wieman, W. E. Huffman, and others); recreation (Lynn Rohrbough, Hilda Livingston); church and community (Msgr. L. G. Ligutti, Rev. Alva W. Knoll); community economics (Morgan, Moomaw, H. W. Culbreth); community education (Lloyd C. Cook, H. W. Nisonger, J. P. Schmidt, Carl R. Hutchinson, Dr. Wieman, Mr. Moomaw); community economics (Morgan, Moomaw, Culbreth); community and agriculture (Murray D. Lincoln, Culbreth, Moomaw, Hutchinson); and the people's college (C. Arild Olsen, Griscom Morgan, Culbreth, Hutchinson). There were daily "workshops" on community recreation and on family and community.

Perhaps the most interesting session of the Conference was that on the people's college as a way of building community. The concluding remarks on this topic, by C. Arild Olsen, one of the foremost American authorities, are included in this issue.

As part of the Yellow Springs Conference on the Post-War Community the Rural Life Association of the Historic Peace Churches held a one-day rural life conference on Sunday, July 9. The conference discussed the relation of the Peace Churches—Brethren, Mennonites, Friends—to rural life.

CONCERNING COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding three years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown gradually, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Co-operation with communities, community groups and individuals in developing all-round community life and organization.
2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient in a wholesome way. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.
3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.
4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be now. A small number of members have enrolled.
5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.
6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.